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Spiritual Healing

PART III

BY CHILTON LATHAM

(California College of Divine Science)

HEALING

HEALING is based wholly on deductive reasoning. It may be defined as a realization of wholeness, the restoration,—mark the word *restoration*,—of a state of original purity and integrity. It is the recognition of man's oneness with the One Source, the re-establishment of uninterrupted flow of Spirit from God, the Source, through man, the channel. Spiritual healing is based upon the recognition of God as All-presence, All-power, All-knowledge. It rests upon the law that Like produces Like,—and nothing but Like. Since God is All, and that All is whole and perfect, then all that God creates is a part of himself and is therefore whole and perfect. Man, created "in the image and likeness of God," is God's visible expression; and expression means literally "that which is pressed out," therefore that which, being God, is composed of God-substance.

The technique of spiritual healing is surprisingly simple. Man has his part to perform, and God has his. The essential feature is man's recognition of God. This may seem to be a new ideal; but recognition is another term for the somewhat indefinite thing we have always called faith. It is "the consent of the mind to Truth." This Truth is as eternal as God himself; by recognizing it we merely bring our minds into harmony with it. Recognizing is "knowing again" something that we have known, as evolution is the unrolling of something that has previously been rolled up. How or why recognition is essential I do not know; but as we New Englanders say, "The proof of the puddin' is in the eatin'," and the proof of recognition is in the results that seem inevitably to follow the consent of man's mind to the Truth of God's Omnipresence. How is it done? It is simply this; man denies all belief in secondary causation, in a source of being, life, intelligence, power and reality apart from God, and affirms the Truth of his identity,—present, past and future,—with the One and Only Source. This is man's part; and it is practically all that man has to do. God, for his part, gives realization of wholeness. To be sure, man must meet God halfway; he must accept the gift. God does not force himself upon man. "You may lead a horse to water, but you cannot make him drink;" and God does not try to. He offers realization of wholeness, but man must accept the gift. The result of man's recognition and

acceptance is his physical healing, which is the manifestation on the physical plane of that Unity which has already been recognized and realized on a higher plane of consciousness. It is a practical demonstration of the workableness of the formula of creative expression,—of which I have given several different statements,—put in fresh form as Recognition,—state of mind; Realization,—action; and Manifestation,—the result.

It is popularly believed that all spiritual healing is by suggestion. Physicians who recognize it at all,—and many do,—include it under the general designation of suggestive therapeutics;—and in a sense rightly, I believe, for the prevalent method of spiritual healing is by the entrance into the patient's mind of an idea or intimation, originated by some external word or fact which tends to produce an automatic response or reaction; and this is suggestion. Suggestion may be mental. This method is primarily argumentative. False impressions and methods are erased from the patient's mind and correct impressions and conclusions substituted,—it may be without a word being spoken. Since Truth is already eternally in the Divine Mind, the process consists in bringing the mind of the patient into harmony with the Mind of God; and once that harmony is established the healing is manifested. It is an effectual method; but since one can never be quite sure how definitely another will grasp the Truth as presented from without, this approach to God by suggestion to the patient is never quite so sure as the more immediate method of taking the case directly to Headquarters, recognizing the essential wholeness of the patient and knowing that God is ready to give the healing. In suggestion the healer recognizes the existence of the current and he knows that the apparatus is perfect. He sends the patient to turn on the current. In the more immediate method, which seems to me to be more truly spiritual in its operation, he turns the button himself instead of trusting that operation to the patient. It is a case of doing the thing one's self instead of sending another to do it; and we all know that, as Longfellow says, "if you want a thing well done, you must do it yourself; you must not leave it to others." The suggestive method is perhaps slightly the less scientific of the two. The basic principle of spiritual healing is recognizing the immediacy of one's consciousness of an ever-present, ever-ready at-one-ment between God and man.

MIRACLES

It will have occurred to you by this time that recognition of God as Omnipresent effectually disposes of the old miracle skeleton that has been hanging in the closet of the Christian church for the last sixteen hundred years, more or less. The church has naively accepted most of the theory of Jesus and has rejected his works. Our fuller Understanding enables us to see that the works that Jesus did were but the "signs following" his attainment of Power and Life, and that they were in no sense miraculous, but rather in harmony with the laws that govern expression on a higher plane of consciousness than we have as yet attained. We cannot yet demonstrate with the fulness of Jesus's demonstration, because we have not yet unfolded into his degree of Understanding; but every day there are simple, earnest, consecrated, but in no wise learned men and women who are doing works that would have been called miracles in bygone ages, and doing them because of their faith in a principle whose full process of expression neither they nor we as yet fully understand.

Our difficulty arises because we try to explain spiritual causation in terms of physical. Each plane of consciousness has its own mode of expression, hence its own apparent laws which are valid only so far as itself is concerned and which do not limit the operation of a higher mode of expression. Let us imagine the mental processes of a being in two-dimensional space,—say a letter on a printed page. It is conscious of length and breadth but not of thickness. Since it cannot rise above the page all that it knows must be induced from observation along its plane surface. It would develop some finely-spun but pretty ludicrous theories,—would it not,—to account for the phenomena of its little universe. It might observe the letter h, for instance,—how often it was found to follow the letter t,—as in such words as the, this, that, thing, thus, etc.; and it might work out an elaborate law of relative probability, similar to that which life insurance companies work out to show the number of years a man at a given age may reasonably expect to live. No doubt it would find its conclusions wholly convincing and conclude that the rational object of the universe is to maintain these and similar ratios. Unfortunately its reasoning would sometimes fail to tally with things as they are. Then it would tear its hair,—figuratively if not literally,—and either disbelieve in the reality of such things as were outside its philosophy or beg the question and call them miracles. We, you and I, in our superior three-dimensional wisdom, know that letters "happen" where they do in spontaneous response to the expression of thought, that they are not reckoned with mathematical accuracy. Yet, with all our boasted wisdom, do we not perhaps stand in much the same attitude toward life in its fulness of expression as do these two-dimensional reasoners on the printed page? Is it not true that with all our observation and reasoning and philosophizing we have learned a good deal "that ain't so" in addition to a little that is? And may it not be that some of the phenomena for which we cannot account are neither incredible nor miraculous when viewed from a higher plane of consciousness?

I do not profess to understand the Resurrection; but if it is not the Truth then the whole foundation crumbles away from the imposing super-structure that Christianity has erected. Still less do I understand the Virgin Birth,—which seems to me the more "miraculous" of the two. But I do not dare assert that either or both are impossible of attainment just because they are outside the routine of mankind's experience or contrary to the laws of natural science. I see no reason why man's present three-dimensional universe may not in time expand into one of four, five or a dozen dimensions, whose laws of expression are as yet far beyond my comprehension. Our Understanding is relative to our unfoldment; and some day, no doubt, you and I shall look back upon the fallacies of three-dimensional reasoning with a touch of the same commiseration that we bestow upon the futile reasoning processes of our imaginary letter upon the printed page. Truly the wise among us is he who is most humble in the presence of phenomena that are not to be wholly accounted for by our "rule o' three."

Know Thyself

BY HELEN L. MILLER

Have you ever felt that you have tried to live the Law of Love and that you have seen repeated evidences of your success in regulating your life in this way? You have thought, in fact, you have boldly said, that never could you imagine your self wanting to do differently. Then suddenly in the midst of these wonderful evidences that have served as such an inspiration in your realizing more and more of God's Love, have you ever felt smothered with the thought of how much there is to *do* to continue to deserve what you have, and to grow and help those around you to grow? Have you ever felt that this beautiful Law of Love made more demands upon you than you had Love-Consciousness to meet? It sometimes seems a long way to "grow into" the Love-Consciousness we feel we want and need.

Everyone is not privileged to live in such a home as I am, nor hear Truth given forth as I do. For the benefit of any who may possibly be helped by it, I want to try to express what has come to me as a result of an experience such as I have just outlined, worked out with such help as I have received from my family, both in the Silence and in conversation.

Every "problem" that comes to us requires more Love-Consciousness to prove up in it, and if successfully met will result in a deeper and more abiding Love-Consciousness. Let us grant this universal need for more Love-Consciousness then, how shall we realize it?

"God is Love," hence God-Consciousness and Love-Consciousness are one and the same. In Reality we always have been and always shall be and always are Perfect Love. Any thought of our having been unloving, in any way, in the past or now is self-consciousness, the very limited consciousness resulting from old mixed, false beliefs. God-Consciousness cannot conceive of ever having been unloving, (it is easy to see why). To attain to the full realization of our inherent God-Consciousness, we must *know* that we never have been nor can be other than Perfect Love, just as surely as we know that we breathe. We never have to deliberately

work to convince ourselves that we breathe, so we must as *easily* grant that we never have been anything but loving, since we are the expression of Love.

Too long we have felt that we must "work things out" within ourselves. That is a step beyond blaming people and things about us for our experiences. We must go beyond that and come to see that we *cannot* "grow into" more Consciousness, as though it were a thing apart from us, for we *are* Consciousness and all there is for us to do is to just easily and joyously develop *in* it as a flower grows in soil perfectly adapted to it. From the potentially perfect but undeveloped seed of Reality, deep within us, our perception and acceptance of this Perfection develops into the full realization of all the potentialities of that seed. This Perfection expresses through each of us differently as different kinds of seeds produce after their kind, but Love, which is forever established in the Universe, is the only activity that has any lasting power. Since Love is God, the Creator of all, eventually Love supplants any negation that has seemed to have any power. It quietly and easily develops all this potential Perfection within us, and no struggle is required of us; in fact this retards our development.

Have you ever stopped to think how much more difficult it is to try to entirely darken a room than to let the light into it? The Light of Truth, like sunlight, is ready to steal into the tiniest little crack. One must take great care to make a room light-proof and then he must stay in it to keep it so, for opening the door ever so little, to get out, would let in some light. It is not difficult to follow to a logical conclusion the picture of one who might choose to stay in such a room. The Life, that is Light, would cease to express in such a body and would go out to fulfill, elsewhere, its eternal destiny of revealing more and more Beauty.

Light and Love are synonymous. They forever remain the same, *we* change in our re-actions, not in our Reality. We may have just as much illumination of Truth as we want. We may let the Light into our mentality gradually, or in a flood, as we choose to admit it through the wall of old false beliefs that surrounds us.

Sometimes we feel that we are doing rather well about letting this Light shine, but Love sees we are ready to let in still more, so we are given the opportunity, by being presented with a "problem." It may seem bigger than we feel capable of handling, and it will require more Light to see it aright, but the Supply is at hand and God never gives us more than we can do with His help. We may think we would rather stay in the light we have grown accustomed to, and may even resist an opportunity to see new and more beautiful things that more Light will reveal, because it seems to also reveal to us more of our inner lack. On the contrary each evidence of growth (another "problem") is God's reassurance of our ability to meet it successfully. We must just be willing to surrender more of that limited self-consciousness, and quietly realize more of that inherent Perfection of God-Consciousness, for which we do not have to strive, since we *are* it.

If we can grasp the Truth that we *are*, always have been and always shall be this Perfect Love that we mistakenly think we must *become*, there never

will be even a shadowy conception of *anything* being hard. Can anything be hard for God? It is inconceivable. There is constant change and opportunity for readjustment, but this indicates the joyous, harmonious activity of God, and not the requirement of effort on our part.

When anything comes into our experience that seems to be an upheaval, let us have faith that it is this loving activity of God giving us a further opportunity to grow, and not think of it as a sign of any failure in the past. Suppose it does link up with something in that ignorant past, here is a chance to quickly eradicate it, and it cannot be hard with our new understanding of the Love-Consciousness.

When we plant seeds in our garden we watch and watch for the first signs of their growth. What is this first sign? Does it not look like a miniature earthquake, as the seeds crack the ground and push themselves up through it into the light and freedom they have earned by growing in the dark? That upheaval is a victory for them. It does not disturb us, in fact we rejoice in it because it brings their fresh greenness and beauty above the surface. Why, then, should we feel differently about the way Love brings growth to us? The seeds must have what *looks* like effort and disorder in their development before they can grow into the fulness of flower and vegetable beauty and usefulness. We evidently need experiences that may *look* hard to help us grow.

Let us, then, realize that effort is not necessary to *be* what we already *are*. We do not have to *try* to be a man or woman, fearing that something may make us a dog or a cat; neither do we have to *try* to be loving for we are Love. We must just *know* what we *are*, "Know Thyself." Can you imagine yourself ever thinking, "I must watch myself and work with myself, inside, lest I become a beetle?" I know I am a woman and I cannot assume any other form. Now I am going to be unquestionably certain that I am Love, and then I will be just as sure that I do not have any "catty" tendencies, as I am certain that I cannot turn into a cat with four legs and a tail.

A hypnotist might make me think I was a cat and act like one in every way, unless I had determined *not* to be made to do so before he began to subject me to his power. A hypnotist's power is limited by what his subject is willing to accept and act upon. Is it not the same with the hypnosis of false beliefs and cannot our refusal to accept any inner or outer suggestion that we are other than Love be our protection against such an erroneous conception?

First, we must *know* so certainly that we *are* Love that nothing else holds a shred of reason for us. Then we must quietly realize that nothing can change what we are, since we are the expression of the One Power, Love.

REST

Rest is not quitting this busy career,
Rest is the fitting of one's self to one's sphere.
'Tis the brooks motion; clear, without strife
Fleeing to the ocean after its life.

'Tis loving and serving the highest and best,
'Tis onward unswerving; and this is true rest.

—GOETHE.

Healing Department

GOD IS MY HEALTH

"God is the health of His people."

"There is no power but of God."

This power brought me forth into expression and continually sustains me.

This power that brought me forth is willing and able to heal all of my beliefs.

Since Omnipresence is the Truth; my part is to live as though I believed this truth and when I pray, pray believing that I have received.

Since I have asked in faith I keep an open and expectant attitude.

"Before they call I will answer; and while they are yet speaking I will hear."

Then I rejoice and give thanks. I rejoice that God in the midst of me is mightier than any thing else in the world.

Therefore, I am not moved by any seeming appearance that might come up, but I know that through my prayer of faith I have contacted a law that will, through my perfect co-operation with it, bring the perfect result.

I am steadfast in my faith.

In all things I give thanks.

TREATMENT FOR STRENGTH

He that is within me is mighty.

The power that controls the sun, that upholds the earth is within me; mighty to establish order, mighty to save from all inharmony.

The power that brings the harvest and the increase is within me, mighty to establish its abundance through all my affairs.

The power that raised Christ Jesus is within me, mighty to overcome sin, sickness and death, mighty to manifest the perfect life.

Violence is no more heard in my land, but I call my walls Salvation and my gates Praise.

The sun is no more my light for the Lord is unto me an everlasting light and the days of my mourning are ended.

He that is within me is mighty.

He has given me new garments of Praise.

He that is within me is mighty.

TESTIMONIALS

It is with great pleasure that I write to let you know of my much improved condition. Thanks for your kindness in helping me to realize my true Being.

M. S. D.

If you could only half know how you have helped me on my way you could say with me, in thanksgiving that my life has not been lived in vain. If I only had known of some one like you years ago how different my life would have been; but, "Now is the accepted time," and from the seeds of your gentle words and loving care new fruits shall spring forth, God helping me, for "I can of mine own self do nothing. The Father that dwelleth within me, he doeth the works."

My heart goes out in thanksgiving to God today,

and also to you, his love-bearer, "For I was a stranger and ye took me in, naked and ye clothed me. I was sick and ye visited me. I was in prison and you came unto me." As you have given to others may you receive, "full measure, pressed down and shaken together, and running over."

Sincerely yours, in love and truth,

I. J. S.

Please find enclosed a love-offering. Thankfully, lovingly I send it to you, for you have expressed love to me so graciously. I am thanking God this morning for his loving kindness to me and for giving you that understanding to help, that you are a channel whereby God can lift me in time of seeming distress.

Lovingly

Mrs. S.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

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IN GOD WE TRUST

The Young Mothers' Club

We rejoice that this club exists, and are glad to be able to publish notes from talks given by mothers to this group. The first one was on the power of Love in the lives of mothers and their children. This mother showed that love solves our problems, if it is tempered by wisdom.

There is no problem too difficult for us if we are guided by love and wisdom. Wise love, then, is our guide, mothers. In its light our way will be made clear. There can be no limit to the power of this love. Perfect Love has no place for fear—the fear that the child will not do this right or will do that wrong. We see our children as children of God, held to the true way by the loving care of Infinite Wisdom.

All problems can be solved, all difficulties overcome, in the Silence. After the child is asleep, take his problem into your silence, seeing only perfection. Do this until your child is old enough to be taught to go into the silence with you.

At all times be guided by the Father. Turn to Love for the answer to every question and the way will be opened to you.

SUCCESS STATEMENTS

Alice R. Ritchie

I am not poor in health. God is the health of His people.

I am not poor in happiness. In God's Presence is fullness of Joy.

I am not poor financially. God is unlimited Success.

Through my faith in God's Supply, I realize wonderful Success.

A PRAYER

Let me be big in all the things that matter,
Where pettiness would be the easy road,
Let me be strong—not for my burden only,
But for my brother, struggling 'neath his load,
Let me be light, that shining through the darkness,
Perchance some tiny, faintly flickering ray,
May shine upon the pathway of another,
And by its shining cheer him on his way.

—ALICE BRITTON NICHOLS.

Our greatest glory consists not, in never falling but in rising every time we fall.—GOLDSMITH.

To You

"So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend." We all have our, "angel side," although it sometimes seems to be hidden. A smile, a kind word, the warm hand-shake, oftentimes awakens a soul that is slumbering in darkness. Let us be determined to make this day a day of good cheer for our fellow travelers. Our recompense will be the satisfaction of being useful. Let our awakening prayer be: *"God, guides and directs me today in the way that I shall walk and talk. I can always lean on the everlasting arms of love."*

AND

"Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm." Such poise did our elder brother exhibit during his career while on this plane. He came to show us the way, the truth, the right way of thinking. As gold, is always gold whether it is in brick form, or heated to the degree that it is fluid, so loving thoughts are always good thoughts whether they are spoken in words, or expressed in good deeds. Let our closing meditation for the day be: *"I am thankful for the blessings God has bestowed upon me. For His protecting arm to lean upon."*—*Glints of Wisdom.*

* * * *

Federated Medical Boards to Appoint Study Commission

Formation of a commission to study systems of healing which have gained wide public recognition, to determine the elements of truth which may be in such teachings and practice, was voted at a meeting here today of representative leaders of schools of medicine.

Plans for the functioning of this commission, together with its personnel and financing, will be taken up at a meeting of the same group of physicians and educators early next week.

"There has never yet been made any systematic and impartial study, or even fair investigation of the claims of any of the minority schools of healing, under conditions which would prove to scientists or intelligent laymen their truth or fallacy," declared Dr. David Strickler, president of the Federation of State Medical Boards of the United States and chairman of the meeting.

"As a result of this long continued and to us incomprehensible and irrational process and habit of ignoring, and sometimes even denying, what we have assumed to understand without study or investigation, the profession of medicine has largely lost its influence and hold upon the masses."—*Spokesman-Review.*

The Divine Science Reading Room, 416-417 Barth Block (corner 16th and Stout Sts.), will be open daily except Sunday. You will always be welcome, especially at the noon-hour Healing Service.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

ABRAHAM

(Read Gen. XII-XVI.)

Lesson IX

There has been an attempt in recent years to represent the three patriarchs, Abraham, Isaac and Jacob, as merely legendary ancestors of certain wandering tribes. However, recent investigations have thrown a flood of light on ancient Assyria and Babylonia, illuminating the period to which Abraham and the other patriarchs belonged. While the biographies of these pioneers of religion may have been idealized, it is not probable that such a wealth of detail and personal incidents was the work of imagination. So frequently is God referred to in the Scriptures as the God of Abraham, of Isaac and of Jacob that we feel that it has a deeper significance than the mere fact that the ancestors of the Jews worshipped Him.

"As the mists enshrouding the early eons begin to lift, one great figure, in whom the spiritual impulses which strain forward, are blended and exemplified, emerges dimly but colossally" (Basil King).

Abraham has been called the Father of three great religions; the Jewish, the Mohammedan and the Christian. Doubtless there were others of his day whose spiritual strivings for a wider outlook led them out of the accepted beliefs of their time, but "Abraham was the spokesman of his era." "He is the great ancestor to whom the Hebrew people traced the beginnings and distinctive trend of their faith. As late as the time of Jesus, the Jews were proud of their Abrahamic descent and recognized their essential freedom of spirit as from him." (Gennung.)

The record regarding the early home of Abraham or Abram, as he is first called, is not clear. Some passages indicate that Haran in Mesopotamia rather than Ur in Babylonia was the original home of Abram. But in either city he would have been acquainted with Babylonian civilization which was advanced in science and arts.

Many interesting legends cluster around the name of Abram which being re-told from generation to generation resulted in the idealization of this Hebrew forefather. Each story brings out some trait or incident in the patriarch's life and combined they give us an exceedingly life-like portrayal of this great character.

While we have no historical background for Abram, we can picture him as leading the type of nomadic life peculiar to the desert tribes even at the present day. He was presumably the head of a large family or tribe, possessing many servants, herds and flocks. He was a traveler, a thinker and undoubtedly representer the finer life of his day, and it is easy to understand how he would be repelled by the idolatries of either Haran or Ur.

In the peaceful surroundings of the open country, Abram must have spent long hours in quiet contemplation in which there came to him a vision of a God with whom he had a sense of personal relationship. He was filled with a great desire to go forth into another country where he could rear his family

in the worship of the One God who had been revealed to him.

It was a call which could not be resisted, although heard only within his own soul. The command and promise came hand in hand; for not only was Abram to be blessed, but he was to have the privilege of passing that blessing on "to all the families of the earth."

Abram took his family, his servants and all of his possessions and went forth knowing nothing of the place to which he was bound, beyond the word of the Lord which said, "Get thee out of thy country, unto a land which I will show thee." He was a pioneer breaking the path for all men who have gone forth in the fulfillment of a divine purpose.

When Abram reached the sacred oak near Shechem, he received another revelation repeating the promise—that his descendants should possess this land as their own. The early Hebrews seemed to have shared the ancient belief that the deity spoke through certain trees which were regarded as sacred.

At the scene of the revelation, Shechem, Abram erected an altar, and at Bethel, another altar. This was the recognized symbol of worship, and at each sanctuary, Abram "called upon the name of the Lord."

It is significant that Canaan was chosen as the promised land, for its situation, between Egyptian civilization on one hand, Babylonian, on the other, and the sea as a means of communication with Greece and Rome, made it a natural center for the receiving, as well as the distribution of ideas from all quarters.

Owing to a famine in Canaan, Abram journeyed into Egypt, where in his dealings with the king of Egypt, he did not appear in so favorable a light. We can, however, admire the generosity with which he gave Lot his freedom of choice; accepting the less fertile land about Hebron, secure in his faith that the divine promise would be realized; for had not the Lord said unto him, "For all of the land which thou seest, to thee will I give it and to thy seed forever."

At times Abram's faith in the coming of an heir wavered, but the Lord appeared to him in a vision and allayed his fears, promising him that he should have an heir, his own flesh and blood who should inherit the land. In this vision, the Lord made a covenant with Abram, ratifying it by sacrifice as was the custom of the early Hebrews.

We cannot always take the Scriptures literally, but interpreting a covenant in the light of spiritual communion, we can readily see that Abram's attitude of steadfast faith and devout trust would enable him to receive spiritual impressions.

Sarai, Abram's wife, having little or no faith in these promises, despaired of having children of her own and offered Hagar, her Egyptian maid as a secondary wife. This was according to the custom of the times, and while the wife could not sell the

slaves who had borne children, the slave was still her property in the eyes of the law.

Hagar despised her mistress when she knew that she was to be the mother of the heir, and by her mental attitude prepared the way for Sarai's unkind treatment. Starting to return to her native land, she found that while she might escape from an unjust mistress, she could never get away from that Inner Voice which speaks to each soul when the outer is stilled. The angel of the Lord spoke to Hagar telling her to return to her mistress and promising that her son should be called Ishmael and that his descendants would be innumerable.

When Abram was ninety and nine—this is not to be taken literally—the Lord appeared unto him and said, "I am God Almighty; walk thou before me and be thou perfect."

We can readily see that in this revelation of an Almighty God, we are far from the God of primitive man. All things were possible with a God who was Almighty, and in this new understanding of God, Abram made "an everlasting covenant" with Him. Abram was to be a father of nations and not only was his seed to possess the land but God was to be "their God." With such a heritage, is it any wonder that the Hebrews considered themselves a peculiar people and never lost their faith in the final deliverance of their race?

Abram was given a new name, Abraham, and his wife, upon admission to the covenant was no longer to be called Sarai but Sarah. And God said, "Sarah thy wife shall bear thee a son, indeed; and thou shalt call his name Isaac and I will establish my covenant with him for an everlasting covenant, and with his seed forever."

"The energizing force of Abraham's personality was a steadfast prophetic faith, a spirit of devout trust in God." * * *

"From its earliest self-expression, the Hebrew temperament was keyed, as it were, to this note of faith; an attitude of spirit to be cherished and kept intact and to be transmitted as an ancestral heritage. It was the race's vital idea, like the modern sense of the Anglo-Saxon integrity or of the white-man's burden. And it has remained, alike in religion and in practical affairs, the most elemental trait in the Hebrew nature." (Genung.)

Bibliography: "*History of the Hebrews*" (Frank Knight Sanders); "*The Heroes and Crisis of Early Hebrew History*" (Charles Foster Kent); "*The Discovery of God*" (Basil King); "*Hints to Bible Study*" (Agnes M. Lawson); "*The Story Books of the Early Hebrews*" (Charles Reynolds Brown).

I. N. T. A. Announcement

Make plans now for the Washington Congress, June 17-24. Already many people have expressed their intention of being present and helping to make this Congress the best ever. Transportation and hotel accommodations should be made through the Travel Department of the American Express Company Headquarters, in your nearest large city. The Willard Hotel will be Convention Headquarters, but many other hotels are convenient and desirable.

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